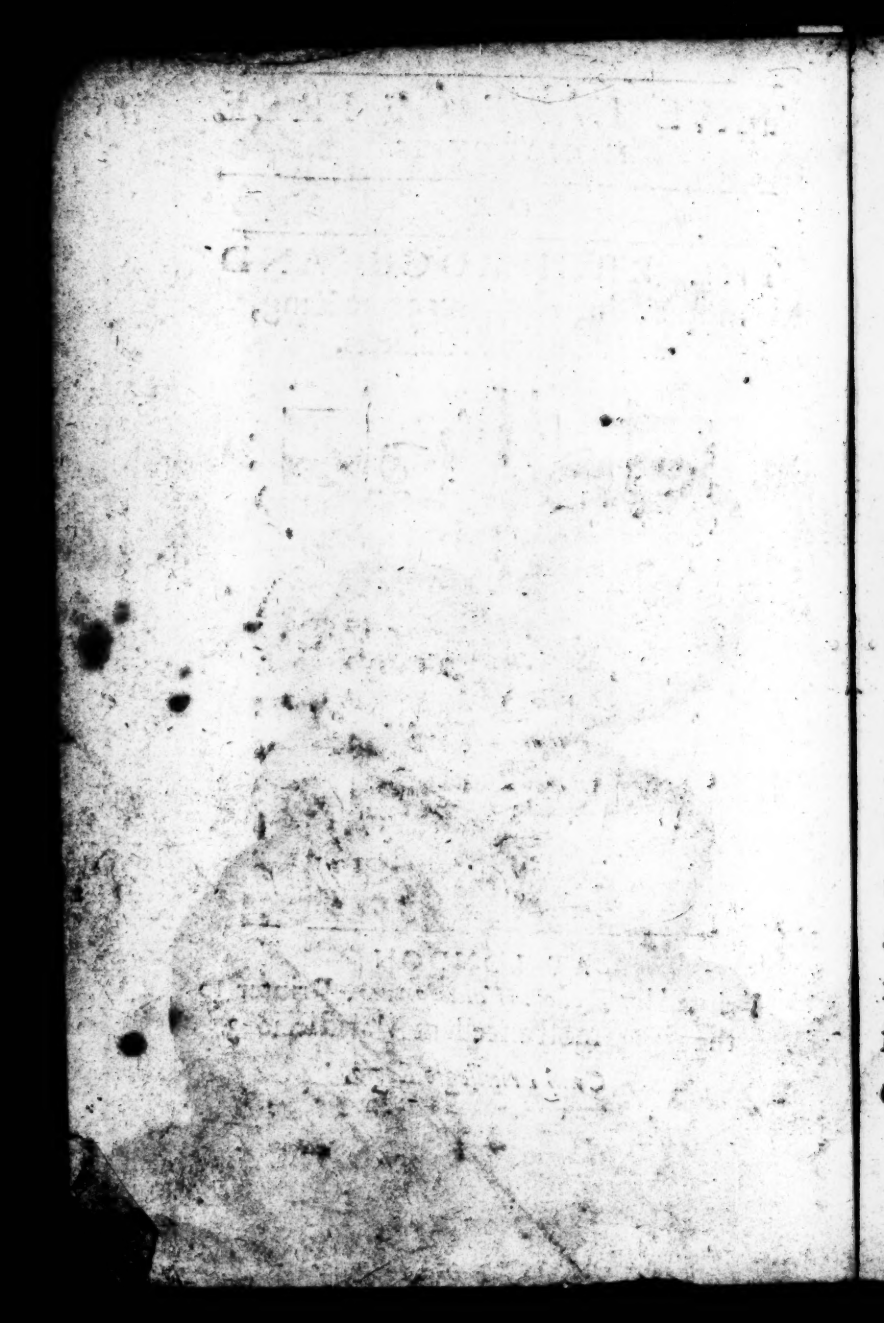
TRVE LAWE OF FREE MONARCHIES.

OR

THE RECIPROCK AND mutuall dutie betwixt a free King, and his naturall Subiects.

AT LONDON
Printed by *Robert Walde-grave*, Printer to the Kings most excellent Majestie. 1603.
Cum Priuilegio Regio.



AN ADVERTISEMENT
to the Reader.

ACcept, I pray you (my deare countreymen) as thankefully this Pamphlet that I offer vnto you, as louingly it is written for your weale. I would be loath both to be faſchious, and fectleſſe. And therefore, if it be not ſententious, at leaſt it is ſhort. It may bee yee miſſe many things that yee looke for in it. But for excuſe thereof, conſider rightly that I onely lay

down herein the true grounds, to teach you the right way, without waſting time vpon refuting the aduerſaries. And yet I truſt, if ye will take narrowe tent, yee ſhall finde moſt of their great gunnes payed home againe, either with contrary cõcluſions, or tacite obiections, ſuppoſe in a dairned forme, and indirectly. For my intention is to inſtruct, and not irritat, if I may eſchew it. The profite I would wiſh you to make of it is, as wel ſo to frame all your actiõs according to theſe groũds, as may cõfirme you in the courſe of honeſt and obedient ſubiects to your King in all times comming, as alſo, when ye ſhall fall in purpoſe with anye that ſhall praiſe

praiſe or excuſe the by-paſt rebel-liõs that brake forth either in this countrey, or in any other, ye ſhall herewith be armed againſt their Sirene ſongs, laying their particu-lar examples to the ſquare of theſe grounds. Wherby ye ſhal ſoundly keep the courſe of rightious iudg-mẽt, decerning wiſely of euery ac-tiõ only according to the qualitie therof, and not according to your preiudged cõceits of the commit-ters. So ſhall ye, by reaping profit to your ſelues, turne my paine in-to pleaſure. But leaſt the whole Pamphlet run out at the gaping mouth of this Preface, if it were anie more enlarged; I ende, with committing you to God, and me to your charitable cenſures.

THE TRVE LAWE OF *free Monarchies.*

OR

The Reciprock and mutuall dutie betwixt a free King and his naturall Subiects.

AS there is not a thing so necessary to be known by the people of any land, next the knowledge of their God, as the right knowledge of their alleageance, ccording to the forme of gouerne- nent established among them, espe- ially in a *Monarchie* (which forme f gouernment, as resembling the iuinitie, approcheth neatest to per- ction, as all the learned and wise en from the beginning haue agreed on; Vnitie beeing the perfecti- of all things) So hath the ignorance,

and

and (which is worſe) the ſeduced opinion of the multitude blinded by them, who thinke themſelues able to teach and inſtruct the ignorants, procured the wrack and ouerthrow of ſundrie flouriſhing Common-wealthes; and heaped heauie calamities, threatning vtter deſtruction vppon others. And the ſmiling ſucceſſe, that vnlawful rebellions haue oftentimes had againſt Princes in ages paſt (ſuch hath been the miſerie, and iniquitie of the time) hath by way of practiſe ſtrengthned many in their error: albeit there cannot bee a more deceiueaele argument, then to iudge ay the iuſtnes of the cauſe by the euent thereof; as hereafter ſhal be proued more at length. And among others, no Common-wealth, that eue hath bin ſince the beginning, hath ha greater need of the true knowledge o this ground, thē this our ſo long diſo dered, and diſtracted common-weal hath: the misknowledge hereof beir the onely ſpring, from whence ha flow

flowed ſo many endles calamities, miſeries, and confuſions, as is better felt by many, then the cauſe thereof well knowne, and deepely conſidered. The naturall zeale therefore, that I beare to this my natiue countrie, with the great pittie I haue to ſee the ſo-long diſturbance therof for lack of the true knowledge of this ground (as I haue ſayd before) hath compelled me at laſt to break ſilence, to diſcharge my conſcience to you my deare country men herein, that knowing the grounde, from whence theſe your many endles troubles haue proceeded, as well as ye haue already too-long taſted the bitter fruites thereof, ye may by knowledge, and eſchewing of the cauſe eſcape, and diuert the lamentable effects that euer neceſſarily follow therevpon. I haue choſen then onely to ſet downe in this ſhort Treatiſe the true groundes of the mutuall dutie, and alleageance betwixt a free and abſolute *Monarche*, and his people; not to trouble your patience with

an-

anſwering the contrary propoſitions, which ſome hath not been aſhamed to ſet downe in writ, to the poyſoning of infinite number of ſimple ſouſes, and their owne perpetuall, and well deſerued infamie. For by anſwering them, I could not haue eſchewed whiles to pick, and byte well ſaltly their perſons: which would rather haue bred contentiouſneſſe among the readers (as they had liked or miſliked) then ſounde inſtruction of the trueth. Which I proteſt to him that is the ſearcher of all hearts, is the onely marke that I ſhoote at herein.

Firſt then, I will ſet downe the true groundes, whereupon I am to builde, out of the Scriptures, ſince *Monarchie* is the true paterne of Diuinitie, as I haue alreadie ſaid: next, from the fundamentall lawes of our own kingdom, which neareſt muſt concerne vs: thirdly, from the law of nature, by diuers ſimilitudes drawne out of the ſame: and will conclude ſyne by anſwering the

moſt

moſt waighty & appearing incommodities that can be obiected.

The Princes dutie to his ſubiects is ſo clearly ſet downe in many places of the Scriptures, and ſo openly confeſſed by all the good Princes, according to their oathe in their Coronation, as not needing to be long therein, I ſhall as ſhortly as I can runne through it.

Kings are called *Gods* by the prophe- *Pſal.82.6*
ticall King *Dauid*, becauſe they ſit vpon God his throne in the earth, and haue the count of their adminiſtration to giue vnto him. Their office is, *To* *Pſal.101.*
miniſter iuſtice and iudgement to the peo- *Pſal.101.*
ple, as the ſame *Dauid* ſaith: *To ad-* 2.*Kin.*18.
uance the good, and puniſh the euill, as 2.*Chro.*29.
likewiſe ſaith: *To eſtablish good lawes* 2 *King.*22.
his people, and procure obedience to the & 23.2.&10.
me, as diuers good Kings of *Iudah* 34. & 35.
Pſal.72.
did: *To procrue the peace of the people*, as 1.*King.*3.
the ſame *Dauid* ſaith: *To decide all con-*
uerſies that can ariſe among them, as
Solomon did: *To bee the Miniſter of God*

for

for the weale of them that doe well, and as
Rom. 13. *the minister of God, to take vengeance vpon them that do euill,* as S. *Paul* saith. And finally, *As a good Pastour, to go out and in*
1. Sam. 8. *before his people,* as is said in the first of *Samuel: That through the Princes prosperitie*
Ier. 29. *the peoples peace may be procured,* as *Ieremie* saith.

And therefore in the Coronation of our owne Kings, as well as of euery Christian Monarche, they giue their Oath, first to maintaine the Religion presently professed within their countrie, according to their lawes, whereby it is established, and to punish all those that should presse to alter, or disturb the profession thereof: And next, to maintaine all the lowable and good Lawes made by their predecessours, & see them put in execution, & the brekers, and violaters thereof, to bee punished, according to the tenour of the same: And lastly, to maintain the whole Countrey, and euery part therein, in all their ancient priuiled

and liberties, as well againſt all forraine enemies, as among themſelues: And ſhortly to procure the weale, & flouriſhing of his people, not onely in maintaining and putting to execution the old lowable lawes of the countrey, and by eſtabliſhing of new (as neceſſitie and euill manners will require) but by all other meanes poſſible to fore-ſee, and preuent all daungers, that are likely to fall vpon them, and to maintaine concord, wealth, and ciuilitie among them, as a louing Father, and carefull watchman, caring for them more then for himſelfe, knowing himſelfe to bee ordained for them, and they not for him; and therefore countable to that great God, who placed him as his lieutenant ouer them, vpon the perill of his ſoule to procure ȳ weale of both ſoules and bodies, as farre as in him lieth, of all thē that are cōmitted to his charge. And his oath in the Coronation is the cleareſt, ciuill, & fundamentall law, wherby the Kings office is properly defined.

By

By the law of Nature the King becomes a naturall Father to all his Lieges at his Coronation. And as the Father of his fatherly dutie is bound to care for the nourishing, education, and vertuous gouernment of his children: euen so is the King bound to care for all his subiects. As all the toyle, and paine, that the father can take for his children, will bee thought light and well bestowed by him, so that the effect thereof redounde to their profite and weale: So ought the Prince to do towards his people. As the kindly father ought to foresee all inconuenients and daungers that may arise towardes his children, and though with the hazard of his owne person presse to preuent the same: So ought the King towardes his people. As the Fathers wrath and correction vpon any of his children that offendeth, ought to be by a fatherly chastizement seasoned with pittie, a long as there is any hope of amendment in them: So ought the King to

ward

wards any of his Lieges that offends in that measure. And shortly, as the Fathers chiefe ioy ought to be in procuring his childrens well-fare, reioycing at their weale, sorrowing and pittying at their euill, to hazard for their safetie, trauel for their rest, wake for their sleep; and in a word, to thinke that his earthly felicitie and life standeth and liueth more in them, nor in himself: So ought a good Prince thinke of his people.

As to the other braunch of this mutuall, and reciprock band, is the dutie and alleageance, that the lieges owe to their King. The ground whereof, I take out of the wordes of *Samuel*, dited by Gods spirit, when God had giuen him commandement to heare the peoples voice in chooſing and annointing them a King. And becauſe that place of Scripture being well vnderſtood is ſo pertinent for our purpoſe, I haue inſert herein the very words of the text.

9 *Now therefore harken to their voice:*

howbeit yet testifie vnto them, & shew them the manner of the King, that shall raigne ouer them.

10 So Samuel tolde all the wordes of the Lorde vnto the people that asked a king of him.

11 And he said: this shall be the maner of the king that shall raigne ouer you: he will take your sonnes, & appoint them to his Charets, and to be his horsemen, and some shall run before his Charet.

12 Also, he will make them his captaines ouer thousands, & captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make instruments of warre, and the things that serue for his charets:

13 He will also take your daughters, and make them Apoticaries, and Cookes, and Bakers.

14 And he will take your fieldes, & your vineyards, and your beſt Oliue trees, & giue them to his seruants.

15 And hee will take the tenth of your seed, and of your vineyards, and giue it to his Eunuches, and to his seruants.

16 And

16 And he will take your men-seruants, and your maide-seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe: and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you: and the Lord God will not heare you at that day.

19 But the people would not heare the voice of Samuel, *but did say: Nay, but there shall be a King ouer vs.*

20 And we also will be like all other Nations, and our king shal iudge vs, and go out before vs, and fight our battels.

That these words, and discourses of *Samuel* were dited by Gods spirite, it needes no further probation, but that it is a place of scripture: since the whole Scripture is dited by that inspiration, as *Paul* saith: which grounde no good Christian will, or dare denie. Wherevpon it must necessarily follow, that these speeches proceeded not from a-

ny ambition in *Samuel*, as one loath to quite the reines that he ſo long had ruled, and therefore deſirous, by making odious the gouernement of a king, to diſſwade the people from their farther importunate crauing of one. For, as the text proueth it plainely, he then conueened them to giue them a reſolute grant of their demand, as God by his owne mouth commanded him, ſaying:

Harken to the voyce of the people.

And to preſſe to diſſwade them from that, which he then came to grant vnto them, were a thing very impertinent in a wiſe man, much more in the Prophet of the moſt high God. And likewiſe, it well appeared in all the courſe of his life after, that his ſo long refuſing of their ſute before came not of any ambition in him: which he well proued in praying, and as it were importuning God for the weale of *Saul*. Yea, after God had declared his reprobation vnto him, yet he deſiſted not, while

God

God himſelfe was wrath at his praying, and diſcharged his farther ſute in that errand. And that theſe words of *Samuel* were not vttered, as a prophecie of *Saul* their firſt Kinges defection, it wel appeareth, as wel becauſe we heare no mention made in the Scripture of any his tiranny and oppreſſion, (which, if it had bene, would not haue bene left vnpainted out therein, as well as his other faults were, as in a true mirrour of all the Kings behauiours, whom it deſcribeth) as likewiſe in reſpect that *Saul* was choſen by God for his vertue, and meete qualities to gouerne his people: whereas his defection ſprung after-hand from the corruption of his owne nature, & not through any default in God, whom they that think ſo, would make as a ſtep-father to his people, in making wilfully a choiſe of the vnmeeteſt for gouerning them, ſince the election of that King lay abſolutely and immediately in Gods hand. But by the contrary it is plaine,

and euident, that this ſpeech of *Samuel* to the people, was to prepare their hearts before the hand to the due obedience of that king, which God was to giue vnto them; and therefore opened vp vnto them, what might be the intollerable qualities that might fall in ſome of their kings, thereby preparing them to patience, not to reſiſt to Gods ordinance; but as he would haue ſaid, Since God hath graunted your importunate ſute in giuing you a king; as ye haue elſe committed an errour in ſhaking off Gods yoke, and ouer-haſty ſeeking of a king: ſo beware ye fall not into the next in caſting off alſo raſhly that yoke, which God at your earneſt ſute hath laide vpon you, how hard that euer it ſeeme to be. For as ye could not haue obtained one without the permiſsion and ordinance of God: ſo may ye no more, ſro he be once ſet ouer you, ſhake him off without the ſame warrant. And therfore in time arme your ſelues with patience & humility, ſince he that

hath

hath the only power to make him, hath the only power to vnmake him; and ye only to obey, bearing with these straits that I now fore-shewe you, as with the finger of God, which lyeth not in you to take off.

And wil ye cõsider the very words of the text in order, as they are set downe, it shall plainely declare the obedience that the people owe to their king in all respects.

First, God commaundeth *Samuel* to do two thinges: the one, to grant the people their sute in giuing them a king: the other to forwarne them, what some kings will doo vnto them, that they may not thereafter in their grudging & murmuring say; when they shal feele the snares here fore-spoken: We would neuer haue had a king of God, in case, when we craued him, he had let vs know how we would haue bin vsed by him, as now we finde but ouerlate. And this is meant by these words.

Now therefore harken vnto their voice:

howbeit yet testifie vnto them, and shewe them the maner of the king that shall rule ouer them.

And next, *Samuel* in execution of this commandement of God, hee likewise doth two things.

First, he declares vnto them, what points of iustice and equitie their King wil break in his behauiour vnto them. And next he putteth thē out of hope, that, wearie as they will, they shall not haue leaue to shake of that yoke, which God through their importunitie hath laid vpon them. The points of Equitie that the King shal breake vnto them are expressed in these words.

11 *He will take your sonnes, and appoint them to his Charets, and to be his horsemen, and some shall run before his Charet.*

12 *Also he will make them his Captaines ouer thousandes, and captaines ouer fifties, and to eare his ground, & to reape his harnest, and to make instruments of warre, and the things that serue for his charets.*

13 *He will also take your daughters, and*

make them Apothecaries, and Cookes, and Bakers.

The points of Iuſtice, that hee ſhall breake vnto them, are expreſſed in theſe words.

14. Hee will take your fields, and your vineyardes, and your beſt Oliue trees, and giue them to his ſeruants.

15. And hee will take the tenth of your ſeede, and of your Vineyards, and giue it to his Eunuches and to his ſeruants: And alſo the tenth of your ſheepe.

As if hee would ſay: The beſt and nobleſt of your blood ſhall be compelled in lauiſh and ſeruile offices to ſerue him. And not content of his own patrimony will make vp a rent to his owne vſe out of your beſt lands, vineyardes, orchards, & ſtore of cattel: So as inuerting the law of nature, and office of a king, your perſons and the perſons of your poſteritie, together with your lands, & al that ye poſſeſſe ſhal ſerue his priuate vſe, and inordinate appetite.

And as vnto the next point (which is his

his fore-warning them, that, wearie as they will, they ſhall not haue leaue to ſhake off the yoke, which God through their importunitie hath layde vpon them) it is expreſſed in theſe words.

18 And yee ſhall cry out at that day, becauſe of your King whom yee haue choſen you: and the Lord wil not heare you at that day.

As he would ſay: when ye ſhal finde theſe things in proofe that now I fore-warn you of, although you ſhal grudge and murmure: yet it ſhall not be lawful to you to caſt it off, in reſpect it is not onely the ordinance of GOD; but alſo your ſelues haue choſen him vnto you, thereby renouncing for euer all priuiledges, by your willing conſent, out of your handes, whereby in any time hereafter yee would claime, and call backe vnto your ſelues againe that power, which God ſhall not permit you to do. And for further taking away of all excuſe, and retraction of this their contract, after their conſent to vnder-

vnderly this yoke with all the burthens that hee hath declared vnto them, hee craues their anſwere, and conſent to his propoſition: which appeareth by their anſwere, as it is expreſſed in theſe words.

19. Nay, but there ſhalbe a King ouer vs.
20. And we alſo wil be like al other nations: and our king ſhall iudge vs, and goe out before vs and fight our battels.

As if they would haue ſaid: All your ſpeeches and hard conditions ſhall not skarre vs, but we will take the good and euill of it vpon vs, and we will be content to bear whatſoeuer burthen it ſhall pleaſe our king to lay vpon vs, as well as other nations doe. And for the good wee will get of him in fighting our battels, wee will more patiently beare any burthen that ſhall pleaſe him to lay on vs.

Now then, ſince the erection of this Kingdom and Monarchie among the Iewes, & the law thereof may, & ought to be a paterne to all Chriſtian & well foun-

founded Monarchies, as beeing founded by God himſelfe, who by his Oracle, and out of his owne mouth gaue the law therof: what libertie can broiling ſpirites, and rebellious mindes claime iuſtly to againſt any Chriſtian Monarchie: ſince they can claime to no greater liberty on their part, nor the people of God might haue done, and no greater tyrannie was euer executed by any Prince or tyrant, whome they can obiect, nor was here fore-warned to the people of God, (and yet all rebellion countermanded vnto them) if tirannizing ouer mens perſons, ſonnes, daughters and ſeruants; redacting noble houſes, and men, and women of noble blood, to ſlauiſh and ſeruile offices; and extortion, and ſpoile of their landes and goods to the princes owne priuate vſe and commoditie, and of his courteours, and ſeruants, may be called a tyrannie?

And that this propoſition grounded vpon the Scripture, may the more clearely

clearly appeare to be true by the practise oft prooued in the same booke, wee neuer reade, that euer the Prophets perswaded the people to rebell against the Prince, how wicked soeuer he was.

When *Samuel* by Gods command pronounced to the same King *Saul*, that his kingdom was rent from him, and giuen to another (which in effect was a degrading of him) yet his next action following that, was peaceably to turne home, and with floods of tears to pray to God to haue some compassion vpon him. 1. *Sam.* 15.

And *Dauid*, notwithstanding he was inaugurate in that same degraded Kings roome, not onely (when he was cruelly persecuted, for no offence; but good seruice done vnto him) would not presume, hauing him in his power, skantly, but with great reuerence, to touch the garment of the anoynted of the Lord, and in his words blessed him: but likewise, when one came to him 1. *Sam.* 24. 4. 2. *Sam.* 1.

wanting

vanting himselfe vntruly to haue slaine *Saul*, he, without forme of proces, or tryal of his guilt, caused onely for guiltines of his tongue put him to sodaine death.

And although there was neuer a more monstrous persecutor, & Tirant nor *Achab* was: yet all the rebellion, that *Elias* euer raised against him, was to flie to the wildernes: where for fault of sustentatiō, he was fed with the Corbies. And I thinke no man will doubt but *Samuel*, *Dauid*, and *Elias*, had as great power to perswade the people, if they had liked to haue imployed their credit to vprores and rebellions against these wicked kings, as any of our seditious preachers in these dayes of whatsoeuer religion, either in this countrey or in France, had, that busied themselues most to stirre vp rebellion vnder cloake of religion. This farre the onely loue of veritie, I protest, without hatred at their persons, haue moued me to be somewhat satyrik.

And

And if any will leane to the extraordinary examples of degrading or killing of kings in the Scriptures, thereby to cloake the peoples rebellion, as by the deede of *Iehu*, and ſuch like extraordinaries: I anſwere, beſides that they want the like warrant that they had, if extraordinarie examples of the Scripture ſhall bee drawne in daylie practize; murther vnder traiſt as in the perſons of *Ahud*, and *Iael*; theft, as in the perſons of the *Iſraelites* cõming out of *Ægrpt*; lying to their parents to the hurt of their brother; as in the perſon of *Iacob*, ſhall all be counted as lawfull and allowable vertues, as rebellion againſt Princes. And to conclude, the practize through the whole Scripture proueth the peoples obedience giuen to that ſentence in the law of God:

Thou ſhalt not raile vpon the Iudges, neyther ſpeake euill of the ruler of thy people.

To end then the ground of my propoſition taken out of the Scripture, let

two

two ſpecial, & notable exãples, one vn-
der the law, another vnder the euãgel,
conclude this part of my alledgeance.
Iere.27. Vnder the law, *Ieremie* threatneth the
people of God with vtter deſtruction
for rebellion to *Nabuchadnezar* the
King of *Babell*: who although he was
an idolatrous perſecutor, a forrain king
a Tirant, and vſurper of their liberties;
yet in reſpect they had once receiued
and acknowledged him for their king,
he not onely commandeth them to o-
Iere.29. bey him, but euen to pray for his pro-
ſperitie, adioyning the reaſon to it; be-
cauſe in his proſperity ſtood their peace
. And vnder the Euangel that king,
Iere.13. whome *Paul* bids the *Romaines Obey*
and ſerue *for conſcience ſake*, was *Nero*
that bloody tirant, an infamy to his age,
and a monſter to the world, being alſo
an Idolatrous perſecutor, as the King
of *Babel* was. If then Idolatrie and de-
fection from God, tyrannie ouer their
people, and perſecution of the Saints,
for their profeſſion ſake, hindred not
the

the ſpirit of God to command his people vnder all hieſt paine to giue them al due and heartie obedience for conſcience ſake, giuing to *Cæſar* that which was *Cæſars*, and to God that which was Gods, as Chriſt ſaith, and that this practiſe throughout the booke of God agreeth with this lawe, which he made in the erection of that Monarchie (as is at length before deduced) what ſhameleſſe preſumption is it to any Chriſtian people now a dayes to claime to that vnlawfull libertie, which God refuſed to his owne peculiar and choſen people? Shortly then to take vp in two or three ſentences, grounded vpō all theſe arguments, out of the lawe of God, the dutie, and alleageance of the people to their lawful king, their obedience, I ſay, ought to be to him, as to Gods Lieuetenant in earth, obeying his commands in all thinges, except directly againſt God, as the commands of Gods Miniſter, acknowledging him a Iudge ſet by GOD ouer them, hauing power

to iudge them, but to be iudged onely by GOD, whom to onely he muſt giue count of his iudgement; fearing him as their Iudge; louing him as their father; praying for him as theyr protector; for his continuance, if he be good; for his amendment, if he be wicked; following and obeying his lawfull commaundes, eſchewing and flying his fury in his vnlawfull, without reſiſtance, but by ſobbes and teares to God, according to that Sentence vſed in the primitiue church in the time of the perſecution.

Preces, & Lachrymæ ſunt arma Eccleſiæ.

Now, as for the deſcribing the alleageance, that the lieges owe to their Natiue King, out of the fundamentall and ciuill Law, eſpecially of this countrey, as I promiſed, the grounde muſt firſt be ſet downe of the firſt manner of eſtabliſhing the Lawes and forme of gouernment among vs: that the ground being firſt right laide, we may thereafter build rightly therevppon.

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Although it be true (according to the affirmation of thoſe that pryde themſelues to be the ſcourges of Tyrantes) that in the firſt beginning of Kings ryſing among Gentiles, in the time of the firſt age, diuers common-wealthes and ſocieties of men chooſed out one among themſelues, who for his vertues & valour, being more eminent then the reſt, was choſen out by them, and ſet vp in that roome, to maintaine the weakeſt in their right, to throw downe oppreſſours, and to foſter and continue the ſocietie among men; which could not otherwiſe, but by vertue of that vnitie be well done: yet theſe examples are nothing pertinent to vs; becauſe our kingdome and diuers other Monarchies are not in that caſe, but had their beginning in a far cõtrary faſhion.

For as our Chronicles beare witneſſe, this Ile, and eſpecially our part of it, being ſcantly inhabited, but by very fewe, and they as barbarous and ſcant of ciuilitie, as number, there

comes our first King *Fergus*, with a great number with him, out of *Ireland*, which was long inhabited before vs, and making himselfe maister of the Countrey, by his owne friendshíp, and force, as wel of the *Ireland-men* that came with him, as of the countrey-men that willingly fell to him, he made himselfe King and Lorde, as well of the whole landes, as of the whole inhabitants within the same. Thereafter he and his successours, a long while after their being Kinges, made and establishéd their lawes from time to time, and as the occasion required. So the truth is directly contrary in our state to the false affirmation of such seditious writers, as would perswade vs, that the Lawes and state of our countrey were establishéd before the admitting of a King: where by the contrary ye see it plainely proued, that a wise King comming in among barbares, first establishéd the estate and forme of gouernement, and thereafter made lawes by him-

himſelfe, and his ſucceſſors according thereto.

The Kinges therefore in *Scotland* were before any eſtates or rankes of men within the ſame, before any Parliaments were holden, or lawes made: and by them was the land diſtributed (which at the firſt was whole theirs) ſtates erected and decerned, & formes of gouernment deuiſed & eſtabliſhed. And ſo it followes of neceſſitie, that the Kings were the authors and makers of the lawes, and not the lawes of the Kings. And to proue this my aſſertion more clearely, it is euident by the rolles of our Chancellery (which containe our eldeſt and fundamental lawes) that the King is *Dominus omnium bonorum*, and *Dominus directus totius Dominij*, the whole ſubiects being but his vaſſals, and from him holding al their lands as their ouer-lord, who according to good ſeruices done vnto him, chaungeth their holdings from tacke to few, from ward to blanch, erecteth new Baronies, and

vniteth olde, without aduiſe or authoritie of eyther Parliament, or any other ſubalterin iudiciall ſeate. So as if wrong might be admitted in play (albeit I graunt wrong ſhould be wrong in all perſons) the King might haue a better colour for his pleaſure, without further reaſon, to take the land from his lieges, as ouer-lorde of the whole, and do with it as pleaſeth him, ſince all that they holde is of him: then, as fooliſh writers ſay, the people might vn-make the king, & put an other in his roome. But eyther of them, as vnlawfull, and againſt the ordinance of God, ought to be alike odious to be thought, much leſſe put in practiſe.

And according to theſe fundamentall lawes already alledged, we daily ſee that in the Parliament (which is nothing elſe but the head Court of the King, and his vaſſals) the lawes are but craued by his ſubiects, and onely made by him at their rogation, and with their aduiſe. For albeit the King make daily

ſtatutes

ſtatutes & ordinances, inioyning ſuch paines thereto as he thinks meet, without any aduiſe of parliament or eſtates: yet it lyes in the power of no Parliament, to make any kinde of lawe or ſtatute, without his Scepter bee to it, for giuing it the force of a law. And although diuers changes haue bene in other countries of the bloud Royall, and kingly houſe, the kingdome being reft by conqueſt from one to an other, as in our neighbour countrey in *England*, (which was neuer in oures) yet the ſame ground of the Kings right ouer all the lande, and ſubiects thereof remaineth alike in all other free Monarchies, as well as in this. For when the Baſtard of *Normandie* came into *England*, & made himſelfe King, was it not by force, and with a mighty army? Where he gaue the law, & tooke none, changed the laws, inuerted the order of gouernment, ſet downe the ſtraungers his followers in many of the olde poſſeſſours roomes, as at this day well

appeareth a great part of the Gentlemen in *England*, beeing come of the *Norman* bloud, and their old Lawes, which to this day they are ruled by, are written in his language, & not in theirs. And yet his succeſſors haue with great happineſſe enioyed the Crowne to this day. Whereof the like was alſo done by all them that conqueſted them before.

And for concluſion of this point, that the King is ouer-lorde ouer the whole lands, it is likewiſe dayly proued by the Lawe of our hoordes, of want of Haires, & of Baſtardies. For if a hoord bee found vnder the earth, becauſe it is no more in the keeping or vſe of any perſon, it of the law pertaines to the King. If a perſon, inheritour of any landes or goods, dye without any ſort of heires, all his lands and goods returne to the King. And if a baſtard dye vnrehabled without heires of his body (which rehabling onely lies in the Kings hands) all that hee hath likewiſe

wife returnes to the king. And as ye ſee it manifeſt, that the King is ouer Lord of the whole land: ſo is he Maiſter ouer euery perſon that inhabiteth the ſame, hauing power ouer the life, and death of euery one of thē. For althogh a iuſt Prince will not take the life of any of his ſubiects without a cleare law: Yet the ſame lawes, whereby he taketh them, are made by himſelfe, or his predeceſſors. And ſo the power flowes alwayes from him ſelfe: as by daily experience wee ſee, good and iuſt Princes wil from time to time make new lawes and ſtatutes, adioyning the penalties to the breakers thereof: which before the law was made, had bin no crime to the ſubiect to haue committed. Not that I denie the old definition of a King, and of a law; which makes the King to be a ſpeaking lawe, and the lawe a dumbe King: for certainely a King, that gouernes not by his lawe, can neither be countable to God for his adminiſtration, nor haue a happy and eſtabliſhed raigne. For albeit it be true that I haue

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at length prooued, that the King is aboue the lawe, as both the author, and giuer of ſtrength thereto: yet a good king, will not onely delight to rule his ſubiects by the lawe; but euen will conforme himſelf in his owne actions thervnto, alwaies keeping that ground, that the health of the cõmon-wealth be his chiefe law. And where he ſees the law doubt-ſome or rigorous, he may interpret or mittigate the ſame: leſt otherwiſe *Summũ ius* be *ſumma iniuria*. And therfore general lawes, made publikely in Parliament, may vpon knowne reſpects to the King by his authoritie be mittigated, and ſuſpended vpon cauſes onely knowne to him.

As likewiſe, although I haue ſayd, a good king will frame all his actions to be according to the law: yet is he not bound thereto but of his good wil, and for good example-giuing to his ſubiects. For as in the lawe of abſtaining from eating of fleſh in *Lenton*, the king will, for examples ſake, make his owne houſe to obſerue the law: yet no man will

will thinke he needs to take a licence to eat flesh. And although by our Lawes, the bearing and wearing of hag-buts, and Pistolets be forbidden, yet no man can finde any fault in the King, for causing his traine vse them in any raide vpon the Bordourers, or other malefactours or rebellious subiectes. So as I haue already said, a good King, although he be aboue the law, wil subiect and frame his actions therto, for examples sake to his subiects, and of his owne free-will, but not as subiect or bound thereto.

Since I haue so clearely proued then out of the fundamental laws & practise of this country, what right and power a king hath ouer his land & subiects, it is easie to be vnderstood, what allegeance & obedience his lieges owe vnto him. I meane alwaies of such free Monarchies as our king is, and not of electiue kings, and much lesse of such sort of gouernours, as the Dukes of *Venice* are, whose Aristocraticke, & limited gouernment is nothing like to free Monarchies: although

though the malice of ſome writers hath not been aſhamed to misknow any difference to be betwixt them. And if it be not lawfull to any particular Lordes tenants or vaſſals, vpon whatſoeuer pretext, to controll and diſplace their maiſter, and ouer-lord (as is clearer nor the Sunne by all lawes of the world) how much leſſe may the ſubiects and vaſſals of the great ouer-lord the King controll or diſplace him? And ſince in all inferiour iudgements in the land, the people may not vpon any reſpects diſplace their Magiſtrates, although but ſubaltern: for the people of a borough, cannot diſplace their Prouoſt before the time of their electiō: nor in Eccleſiaſtical policy the flock can vpō any pretence diſplace the paſtor, nor iudge of him: yea euen the poore ſchoolemaſter cannot be diſplaced by his ſchollers: If theſe, I ſay (whereof ſome are but inferiour, ſubaltern, and temporall magiſtrates, and none of them equall in any ſort to the dignitie of a King) cannot be diſplaced for any occaſion or pretext

text by them that are ruled by them: how much leſſe is it lawful vpō any pretext to cōtroll or diſplace the great Prouoſt, and great Schoole-maiſter of the whole land: except by inuerting the order of al law & reaſon, the commanded may be made to cōmand their cōmander, the iudged to iudge their Iudge, & they that are gouerned, to gouern their time about their Lord and gouernour.

And the agreement of the Lawe of nature in this our ground with the laws and conſtitutions of God, and man, already alledged, will by two ſimilitudes eaſily appeare. The King towards his people is rightly compared to a father of children, and to a head of a body compoſed of diuers members. For as fathers, the good princes, & magiſtrates of the people of God acknowledged themſelues to their ſubiects. And for al other well ruled common-wealths, the ſtile of *Pater Patriæ* was euer, & is commonly vſed to Kings. And the proper office of a king towardes his ſubiects agrees very well with the office of the head

head towards the body, and all members thereof. For from the head, being the seate of iudgement, proceedeth the care and foresight of guiding, and preuenting all euil that may come to the body or any part thereof. The head cares for the bodie, so doth the King for his people. As the discourse and direction flowes from the head, and the execution according therunto belongs to the rest of the members, euery one according to their office: so is it betwixt a wise Prince, and his people. As the iudgement cõming from the head may not onely imploy the members, euery one in their owne office, as long as they are able for it; but likewise in case any of them be affected with any infirmitie must care & prouide for their remedy, in case it be curable; and if other-wise gar cut thẽ off for feare of infecting of the rest: euen so is it betwixt the prince & his people. And as there is euer hope of curing any diseased mẽber by the direction of the head, as long as it is whole but by the contrary, if it be troubled, al

the mẽbers are partakers of that paine, ſo is it betwixt the prince & his people.

And nowe firſt for the fathers part (whoſe naturall loue to his children I deſcribed in the fitſt parte of this my diſcourſe, ſpeaking of the dutie that Kings owe to their ſubiects) conſider, I pray you what duty his children owe to him, and whether vpon any pretext whatſoeuer, it will not be thought mõſtrous and vnnaturall to his ſonnes, to riſe vp againſt him, to controll him at their appetite, and when they thinke good, to ſley him, or to cut him off, and adopt to themſelues any other they pleaſe in his roome. Or can any pretẽce of wickednes or rigour on his part be a iuſt excuſe for his children to put hand into him? And although we ſee by the courſe of nature, that loue euer vſeth to deſcend more then to aſcend: in caſe it were true, that the father hated and wronged the children neuer ſo much, will any man, endued with the leaſt ſponke of reaſon, thinke it lawfull for them to meete him with the line? Yea,

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ſuppoſe the father were furiouſly following his ſons with a drawne ſword: is it lawful for them to turne, and ſtrike againe, or make any reſiſtance but by flight? I thinke ſurely, if there were no more but the example of bruite beaſts, & vnreaſonable creatures, it may ſerue well inough to qualifie and prooue this my argument. We reade often the pietie that the Storkes haue to their old & decayed parents. And generally wee know, that there are many ſort of beaſts and foules, that with violence and many bloody ſtrokes will beate and baniſh their yong ones from them, how ſoone they perceiue them to be able to fend themſelues. But we neuer read or heard of any reſiſtance on their part, except among the vipers: which prooues ſuch perſons, as ought to be reaſonable creatures, and yet vnnaturally follow this example, to be indued with their viperous nature.

And for the ſimilitude of the head & the body, it may very well fall out that the head will be forced to garre cut off

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ſome rotten member (as I haue already ſaid) to keep the reſt of the body in integritie. But what ſtate the body can be in, if the head, for any infirmitie that can fall to it, be cut off, I leaue it to the readers iudgement.

So as (to conclude this part) if the children may vpon any pretext that can be imagined, lawfully riſe vp againſt their Father, cut him off, & chooſe any other whom they pleaſe in his roome; and if the body for the weale of it, may for any infirmitie that can be in the head, ſtrike it off: then I cannot deny that the people may rebell, controll, and diſplace, or cut off their King at their owne pleaſure, and vpon reſpects mooving them. And whether theſe ſimilitudes repreſent better the office of a King; or the offices of Maiſters or Deacons of crafts, or Doctors in Phyſicke (which iolly compariſons are vſed by ſuch writers as maintaine the contrary propoſition) I leaue it alſo to the readers diſcretion.

And in caſe any doubts might ariſe

in any part of this treatiſe, I will (acco
ding to my promiſe) with the ſolutio
of foure principall and moſt weighti
doubtes, that the aduerſaries may ob
iect, conclude this diſcourſe. And firſt
is caſten vp by diuerſe, that emplo
their pennes vpon Apologies for rebe
lions and treaſons, that euery man i
borne to carrie ſuch a naturall zeale an
dutie to his common-wealth, as to hi
mother; that ſeeing it ſo rent, and deadl
wounded, as whiles it will be by wic
ked and tyrannous Kings, good Citi
zens wil be forced, for the natural zeal
and dutie they owe to their owne na
tiue country, to put their hand to wor
for freeing their common-wealth from
ſuch a peſt.

Whervnto I giue two anſwers: Firſt,
it is a ſure Axiom in *Theologie*, that euil
ſhuld not be done, that good may come
of it. The wickedneſſe therefore of the
King can neuer make them that are or-
dained to be iudged by him, to become
his Iudges. And if it be not lawfull to a
priuate man to reuenge his priuate in-

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iurie vpon his priuate aduerſarie (ſince God hath onely giuen the ſword to the Magiſtrate) how much leſſe is it lawfull to the people, or any part of thē (who al are but priuate mē, the authority being alwaies with the Magiſtrate, as I haue alreadie proued) to take vpon them the vſe of the ſword, whō to it belongs not, againſt the publike Magiſtrate, whom to onely it belongeth.

Next, in place of relieuing the cōmon-wealth out of diſtreſſe (which is their only excuſe and colour) they ſhal heape double diſtreſſe & deſolation vpon it: and ſo their rebellió ſhal procure the contrary effects that they pretend it for. For a king cannot be imagined to be ſo vnruly and tyrannous, but the cōmō-wealth will be kept in better order, notwithſtanding therof, by him, then it can be by his way-taking. For firſt, all ſudden mutations are perillous in common-wealths, hope being therby giuen to al bare men to ſet vp themſelues, and flie with other mens feathers, the reines being looſed to all the inſolencies that

disordered people can cõmit by hope of impunitie, because of the looseneſſe of all things.

And next, it is certaine that a King can neuer be ſo monſtrouſly vicious, but hee will generally fauour iuſtice, and maintaine ſome order, except in the particulars, wherein his inordinate luſts and paſſions carrie him away: where by the contrary, no King being, nothing is vnlawfull to none: And ſo the olde opinion of the Philoſophers prooues true, that better it is to liue in a Common-wealth, where nothing is lawfull, then where all things are lawfull to all men: the Common-wealth at that time reſembling an vn-daunted young horſe that hath caſten his rider. For as the diuine Poet *Du Bartas* ſaith: *Better it were to ſuffer ſome diſorder in the eſtate, and ſome ſpots in the common-wealth, then, in pretending to reforme, vtterly to ouerthrow the Republicke.*

The ſecond obiection they ground vpon the curſe, that hangs ouer the cõmonwealth, where a wicked king raigneth

neth. And, say they, there cannot be a more acceptable deed in the sight of God, nor more dutiful to their cõmonweale, than to free the country of such a curse, & vindicat to them their libertie, which is natural to al creatures to craue

Wherevnto, for answere, I graunt in deed, that a wicked king is sent by God for a curse to his people, & a plague for their sinnes. But that it is lawful to them to shake off that curse at their owne hand, which God hath laid on thẽ, that I deny, and may so do iustly. VVill any deny that the King of *Babel* was a curse to the people of God, as was plainely fore-spoken and threatned vnto thẽ in the prophecie of their captiuitie? And what was *Nero* to the Christian church in his time? And yet *Ieremie* and *Paul* (as yee haue else heard) commaunded them not only to obey them, but heartily to pray for their welfare.

It is certaine then (as I haue alreadie by the law of God sufficiently proued) that patience, earnest prayers to God, and amendment of their liues, are the onely lawfull meanes to moue God to

relieue them of that heauie curse. As for vindicating to themselues their owne liberty, what lawfull power haue they to reuoke to themselues againe those priuiledges, which by their owne consent before were so fully put out of their hands? for if a Prince cannot iustly bring backe againe to himselfe the priuiledges once bestowed by him or his predecessors vpō any state, or ranck of his subiects: how much lesse may the subiects reaue out of the Princes hand that superiority, which he & his Predecessors haue so long brooked ouer thē?

But the vnhappy iniquitie of the time, which hath oft times giuen ouergood successe to their treasonable attempts, furnisheth them the ground of their third obiection. For, say they, the fortunate successe that God hath so oft giuen to such enterprises, prooueth plainly by the practize, that God fauoured the iustnesse of their quarrell.

To the which I answere, that it is true indeed, that all the successe of battels, as well as other worldly things, lyeth only in Gods hand. And therfore it is that

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In the ſcripture he takes to himſelfe the ſtile of God of Hoſtes. But vpō that Generall to conclude, that hee euer giues victory to the iuſt quarell, would proue the *Philiſtims*, and diuers other neighbour enemies of the people of God, to haue oft times had the iuſt quarell againſt the people of God, in reſpect of the many victories they obtained againſt thē. And by that ſame argument they had alſo iuſt quarell againſt the Arke of God. For they wan it in the field, and kept it long priſoner in their country. Aslikewiſe by al good writers, as well Theologues, as other the Duells and ſingular combats are diſallowed: which are onely made vpon pretence, that GOD will kith thereby the iuſtice of the quarrell. For wee muſt conſider that the innocent party is not innocent before God. And therfore God will make oft times them that haue the wrong ſide reuenge iuſtly his quarell, and whē he hath done, caſt his ſcourge in the fire: as he oft times did to his own people, ſtirring vp and ſtrengthening their enemies, while they were hum-

bled in his sight, & thē deliuered thē in their hands. So God, as the great Iudge may iustly punish his deputie, & for his rebellion against him, stir vp his rebels to meete him with the like. And when it is done, the part of the instrument is no better then the Diuels part is in tēpting & torturing such as God committeth to him as his hangmā to do. Therfore as I said in the beginning, it is oft times a very deceiueable argument, to iudge of the cause by the euent.

And the last obiection is grounded vpon the mutuall paction and adstipulation (as they call it) betwixt the King and his people, at the time of his coronation. For there say they, there is a mutuall paction, & contract bound vp, and sworne betwixt the king, and the people. Whervpon it followeth, that if the one part of the contract or the Indent be broken vpon the kings side, the people are no longer bound to keep their part of it, but are thereby freed of their oath. For (say they) a contract betwixt two parties of all law frees the one partie, if the other breake vnto him.

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As to this contract alledged made at the coronatiō of a King, although I denie any ſuch contract to be made then, eſpecially containing ſuch a clauſe irritāt as they alledge: yet I confeſſe, that a king at his coronatiō, or at the entry to his kingdome, willingly promiſeth to his people, to diſcharge honorably and truly the office giuen him by God ouer them. But preſuming that thereafter he breake his promiſe vnto them neuer ſo inexcuſable, the queſtiō is, who ſhould be iudge of the breake, giuing vnto thē this contract were made vnto them neuer ſo ſicker, according to their alleageance. I thinke no man that hath but the ſmalleſt entrance in the ciuill lawe, will doubt that of all law either ciuill or municipal of any nation, a cōtract cannot be thought broken by the one partie, and ſo the other likewiſe to be freed therefro, except that firſt a lawfull triall and cognition be had by the ordinary Iudge of the breakers thereof. Or elſe euery man may be both partie & iudge in his own cauſe: which is abſurd once to be thought. Now in this contract (I

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say) betwixt the King and his people, God is doubtlesse the only iudge, both because to him onely the King must make count of his administration (as is oft said before) as likewise by the oath in the coronation, God is made iudge and reuenger of the breakers. For in his presẽce, as only iudge of oaths, al oaths ought to bee made. Then since God is the only iudge betwixt the two parties contractors, the cognition & reuenge must only appertaine to him. It follows therefore of necessitie, that God must first giue sentence vpon the King that breaketh, before the people can thinke themselues freed of their oath. What iustice then is it, that the partie shall be both iudge & party, vsurping vpõ himselfe the office of God, may by this argument easily appeare: And shal it liein the hands of headles multitude, when they please to weary off subiection, to cast off the yoake of gouernement that God hath laid vpon them; to iudge & punish him, whõ by they should be iudged & punished; & in that case, wherein by their violence they kythe thẽselues

to

to be moſt paſſionate parties, to vſe the office of an vngracious Iudge or Arbiter? Nay, to ſpeake truly of that caſe, as it ſtands betwixt the king & his people, none of them ought to iudge of the others breake. For conſidering rightly the two parties at the time of their mutual promiſe, the king is the one partie, and the whole people in one body are the other party. And therfore ſince it is certain, that a king, in caſe ſo it ſhould fal out, that his people in one body had rebelled againſt him, hee ſhould not in that caſe, as thinking himſelf free of his promiſe and oath, become an vtter enemie, & practize the wreake of his whole people and natiue countrey: although he ought iuſtly to puniſh the principall authors and bellowes of that vniuerſall rebellion: how much leſſe then ought the people that are alwayes ſubiect vnto him, and naked of all authoritie on their part) preſſe to iudge & ouerthrow him? otherwiſe the people, as the one partie contracters, ſhall no ſooner challenge the king as breaker, but he as ſoon ſhall iudge them as breakers: ſo as, the victors

victors making the tyners the traitours (as our prouerbe is) the partie ſhall aye become both iudge and partie in his owne particular, as I haue already ſaid.

And it is here likewiſe to bee noted, that the duty & allegeance, which the people ſweareth to their prince, is not only bound to themſelues, but likewiſe to their lawful heires & poſterity, the lineal ſucceſſion of crowns being begun among the people of God, & happily continued in diuers chriſtian common wealths. So as no obiection either of hereſie, or whatſoeuer priuate ſtatute or law may free the people from their oath giuing to their king, & his ſucceſſion, eſtabliſhed by the old fundamentall lawes of the kingdom. For, as he is their heritable ouer-lord, & ſo by birth, not by any right in the coronation, cõmeth to his crowne; it is a like vnlawful (the crowne euer ſtanding full) to diſplace him that ſucceedeth thereto, as to eiect the former. For at the very momẽt of the expiring of the king raigning, the neareſt and lawfull heire entreth in his place. And ſo to refuſe him, or intrude

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another; is not to hold out vncõming in; but to expell, and put out their righteous King. And I truſt at this time whole *Fraunce* acknowledgeth the ſuperſtitious rebellió of the liguers; who, vpon pretence of hereſie, by force of armes held ſo long out, to the great deſolation of their whole Country, their natiue and righteous king from poſſeſſing of his owne crowne and naturall kingdome.

Not that by all this former diſcourſe of mine, & Apologie for kings, I meane that whatſoeuer errours and intollerable abhominations a ſoueraigne prince commit, he ought to eſcape all puniſhment, as if thereby the world were only ordained for kings, and they without controlmét to turne it vpſide down at their pleaſure. But by the contrarie, by remitting thẽ to God (who is their only ordinarie Iudge) I remit them to the ſoreſt and ſharpeſt ſchoole-maiſter that can be deuiſed for thẽ. For the further a king is preferred by God aboue all other rankes and degrees of men, & the higher that his ſeate is aboue theirs,

the

the greater is his obligation to his maker. And therefore in caſe hee forget himſelfe (his vnthankfulneſſe being in the ſame meaſure of height) the ſadder and ſharper will his correction be: and according to the greatnes of the height he is in, the waight of his fall will recõpence the ſame. For the further that any perſon is obliged to God, his offẽce become and growes ſo much the greater, then it would be in any other. *Ioues* thunder-claps light oftner, and ſorer vpon the high and ſtately Oakes, then on the low & ſupple willow trees. And the higheſt bench is ſliddrieſt to ſit vpon. Neither is it euer heard that any king forgets himſelfe towards God, or in his vocatiõ; but God with the greatnes of the plague reuengeth the greatneſſe of his ingratitude. Neither thi[illegible] I by the force and argument of this [illegible] diſcourſe ſo to perſwade y people, that none wil hereafter be raiſed vp, & rebel againſt wicked Princes. But remitting to the iuſtice & prouidence of God to ſtir vp ſuch ſcourges as pleaſeth him, for puniſhment of wicked Kings (who made

made the very vermine and filthy dust of the earth to bridle the insolencie of proude *Pharoah*) My onely purpose & intention in this treatise is to perswade, as farre as lyeth in me, by these sure and infallible grounds, all such good Christian readers, as beare not onely the naked name of a Christian, but kith the fruites thereof in their dayly forme of life, to keepe their hearts and hands free from such monstrous and vnnatural rebellions, whensoeuer the wickednesse of a Prince shall procure the same at Gods hands: that, when it shal please God to cast such scourges of princes, & instruments of his fury, in the fire, yee may stand vp with clean hands, and vnspotted consciences, hauing prooued your selues in al your actions true christians toward God, and dutifull subjects towards your King, hauing remitted the iudgement and punishment of all his wrongs to him, whom to onely of right it appertaineth.

But craving at God, & hoping that God shall cõtinue his blessing with vs, in not sending

ding such feareful [illegible]
with our kings behaviour so to [illegible]
continue among vs, as our God in earth,
and louing Father, indued with such
properties as I described a King in the
the first part of this Treatise. And that
ye (my deare Countreymen, and cha-
ritable readers) may presse by all means
to procure the prosperitie, and welfare
of your King; that, as hee must on the
one part thinke all his earthly felicitie
and happinesse grounded vpon your
weale, caring more for himself for your
sake then for his own, thinking himself
only ordained for your weale, such ho-
lyfe happy emulation may arise betwixt
him, and you [illegible] for your quiet-
[illegible] and you're care for his honour and
[illegible], may in all your actions
daily strive together; that the L[illegible]
may thinke themselues blessed [illegible]
such a King, and the king may [illegible]
himselfe most happy in ruling [illegible]
[illegible] louing and obedient subiects.

FINIS.